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desire and will have ceased to be. It should be recognized that this is a suggestion coming from the abnormal trance experience of the mystic, and that it is due to the inhibition of activity and the consequent intensely emotional character of such states. The fact that it does not work in practical life to so regard the real world should be decisive against the suggestion, even when it is supported by subsequent metaphysical speculation.

What seems desirable, then, is the fusion and mutual supplementation of pragmatism and mysticism. If pragmatism is to be saved from an ignoble utilitarianism, it must learn to appreciate and use as a fundamental norm the values experienced in vital personal religion. And if mysticism is to be anything but a form of spiritual dissipation it must submit all its insights and values to the test of practical life.

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CHRISTIANITY AND SOCIAL PROBLEMS

Professor Thomas C. Hall's *Social Solutions in the Light of Christian Ethics*¹ presumably embodies some of his work with students at Union Theological Seminary, but in simplified form, adapted to the average reader. The language is as free as possible from technicalities, and there is a certain homeliness and common-sense in the method of discussion that is very satisfying and attractive.

He undertakes to examine one by one the various solutions proposed for the cure of social ills, to get whatever good each one contains, and to make clear its limitations and dangers. He speaks throughout from the point of view of the ethical man, rather than the political economist, but by no means as an amateur in his field of knowledge. The life and purpose of Jesus are his highest authority; the Bible, too, is authority, but only as historically understood and critically interpreted.

The book contains 32 chapters, most of them very brief, and there is nothing in the outward makeup to show the superficial or untaught reader that the thought is built up on larger lines. There are, in fact, four large divisions. The first ten chapters give the orientation; chaps. x-xvi give the social solutions proposed on the basis of individualism; chaps. xvii-xxi those based on "the social emphasis," i.e., socialism with

¹ *Social Solutions in the Light of Christian Ethics*. By Thomas C. Hall. New York: Eaton & Mains, 1910. 390 pages. \$1.50.

its precursors and modifications; and chaps. xxii-xxx the proposed social ameliorations on the basis of the present social order. The last two chapters present a summary, and a classified and very useful bibliography.

He begins with a somewhat meager discussion of Jesus and Paul, and a very excellent analysis of our social order in its economic structure and moral spirit, which comes to the conclusion that its "inward spirit no more reflects the teachings of the Kingdom of God than did the social order which put Jesus to death; yet we call it Christian." He then presents the "Kingdom Dream," insisting both on the individualistic and the social emphasis contained in it. I think he weakens his cause unnecessarily by calling it a "dream." "The Kingdom Hope" or "the Kingdom Purpose" would have expressed the same element of transcendence without belittling it through the notion of unreality. It is the author's great guiding idea, as it ought to be.

In discussing the individualistic solutions, he dismisses the later classical political economy with scant courtesy, but justly appreciates the noble spirit of the Manchester school in its attack on the decadent feudalism in the midst of which it developed its protest. He laments the close historical union between economic individualism and Protestant thought. The analysis of Anarchism is fair and that of the single tax very kindly. He thinks the average Christian man will have more points of contact with the single-tax movement than with any other because it has sprung from the middle class from which the Protestant denominations have drawn their main strength. The chapter on "Individualism and Democracy" is also very good. Professor Hall is a convinced Democrat and sees beneath the surface advantages of a government by "superior persons."

The third part presents the socialist proposals in their embryonic forms, in developed Marxian socialism, in state socialism, in Catholic socialism, and in the modifications of the Revisionist school. The discussion of Marxianism is one of the longest chapters of the book, evidently based on full personal acquaintance with Marx, and is so fair and impartial that it will puzzle the reader to find out where the author stands.

In the last portion of the book he deals with the solutions for concrete evils on the basis of the present order; with charitable relief, the dangers to the home, the work of education, trades unionism and voluntary co-operation, the treatment of admitted social evils, etc.

The book is above all a practical book. It excels in sound common-

sense and balance. Its short chapters would each furnish an excellent basis for an evening's study, or a nucleus for a social address for one who needs pithy information combined with wise ethical guidance. Its strokes are somewhat too short to gather momentum, and I found myself more instructed than moved by the thought. But it abounds in clever summaries and sayings, and I found its historical reflections unusually ripe and wise. It traverses a wide range of thought, and will certainly broaden and liberalize those who are passionate and young in their social convictions.

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AUTHORITY IN ETHICS

A recent important book by Dr. Hall¹ has one central theme, however many its variations, viz., the rise of authority in Christian ethics and the successive efforts to work free from its control and reach a genuinely ethical, as distinct from legal, conception of conduct. The chief value of the book is the insistence with which this theme is kept to the fore, and the result of the treatment, in spite of more or less material which does not so directly bear on this development, is a strong impression of this one movement in its two phases of culmination and disintegration.

The first phase—the rise of authority—is not treated as a mere “corruption” or “perversion” of the simpler teaching of Jesus; it is shown to have a natural and even a necessary reason in the formation of a Christian community which was to include the “weak in the faith” as well as the spiritually mature, and which must maintain itself amid hostile groups. But the effect of setting up and establishing an absolute authority was none the less an injury, both on its formal side as limiting the free development of the spirit and on the side of content by hindering the formation of new ideals:

They have had to shelter themselves almost sneakingly under the cover of misinterpretations of the past. Thus almost every battle against slavery, feudalism, private war, the duel, persecution for faith's sake, for freedom and toleration has been waged in the face of an absolute ethics that claimed a completed and divinely given content, sanctioned by a revealed authority (p. 373).

¹ *History of Ethics within Organized Christianity*. By Thomas Cuming Hall. New York: Scribner, 1910. xi+605 pages. \$3.00.